Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

AL SEMINARY
w York
DEC 26 1945

Religious News Service Photo

FOUNDED 1823

Washington Diary

Samuel W. Irwin

The seeds of the larkspur and cosmos, the gaillardia and portulaca, have been planted deep along the garden rim. The frosts will do them no harm, and in the spring, not prisoned in a jar, but waiting in a comfortable bed that looks into the face of the first warm sun, they will feel the new stir of life and will bloom as early as the perennial oriental poppies.

Saturday, November 3—Congress is looking toward some new action relating to the proposed commonwealth for Jews in Palestine. One year ago resolutions were presented in both Houses, but at the request of the army through Secretary of State Stettinius, action was postponed. The question rose again in the House recently under the leadership of Congressman Herman P. Eberharter of Pennsylvania. Fifty consecutive addresses were made upon the subject (filling 69 columns of the Record)—all of one mind, urgent in their purpose to have the matter brought to some decisive action. One Congressman only, John E. Rankin, of Mississippi, ventured an over-the-shoulder comment,—that it was waving a red flag in the face of the British Empire, to which statement Majority leader John W. McCormack of Massachusetts alluded later saying, "It is about time we stopped hearing remarks of that kind." Mr. McCormack affirmed that both the Republican and Democratic National Conventions pledged their parties "to creation of a free and democratic Commonwealth."

Congressman Lansdale G. Sasscer (D.), Maryland, said, "We as a nation must soon take a stand as to a fixed policy of restoration—active steps toward the opening of Palestine as a homeland for the Jews of Europe." "The Jewish colonists have made a garden of the long-eroded Palestine desert," said Congressman George H. Bender of Ohio, "and Arab peasants have been able to earn a living for the first time in their lives. The opposition rises from the political Arabs who see their ability to exploit Arabic workers vanishing before their eyes."

Monday, November 5—Tonight, at a Statler Hotel dinner given by the Regular Veterans' Association, a Distinguished Service Merit medal was presented to the head of the Office of Strategic Services, the Hon. Earl Brennan (from New Hampshire). In critical times I have known this man to remain at his desk the night through. A score of his boys from among those who had infiltrated through the lines in Sicily and southern Italy, gaining intelligence and setting up underground communications, were present, sharing honors with their chief. I said to one of the men, "Were you able to speak the language?" His reply was in the melifluous words of the Italian, "Senza la lingua non si potrebbe,"—without the language it would not have been possible. Mr. Brennan was Consul in Rome, Italy, in those long gone Monte Mario days and was one of the Collegio's most sincere and helpful friends.

Saturday, November 10—The wild geese were going over this morning from Quebec and North Ontario. In Europe I have seen them flying south from Finland and Russia and I have crept up near them, out on the bleak stubble of the wheat fields around our Albanian school. Today they flew over suburban Washington in a bewildered mass, jostling for place, calling hysterically and trying desperately to reform their V—broken perhaps by gun fire. The poor humans are like that too, bewildered and in dire need of leadership—and many, unmindful of the V they won, bid fair instead to ruin it utterly.

Sunday, November 11—The one-time Armistice Day. I was at Arlington National Cemetery this morning for the laying of the wreaths close by the white marble tomb of the American soldier "known but to God." As the President of the United States and his party entered the grounds, the 21 guns boomed their salute. President Truman, Prime Ministers Attlee of London and McKenzie King of Ottawa, placed their wreaths and stood with bared heads as the Army Air Forces band played "The Star Spangled Banner," "God Save the King," and "Oh Canada." Then taps were sounded and the young soldier (ever on guard there) took up again his stern unfaltering round between station and station, with rifle and fixed bayonet before the tomb,—the tomb that blundering men betrayed, ere the fallen one was scarcely buried there.

Monday, November 12—The president of American University, Dr. Paul Douglass, at Foundry Methodist Church last night, conferred diplomas upon a class of disabled veterans, to be later commissioned as National Service Officers. Eighty veterans have been previously graduated by the university. In the group were two disabled women veterans—a WAC and a Marine. These trained graduates are to be sent out to regional points under the direction of the Veterans' Administration,—"in a profession as distinct as the law or medicine or the ministry." In D. C. there are six posts of disabled veterans. One is made up of Negro members, and one other has a membership of 800, one half of which are amputees.

Thursday, November 15—General Eisenhower came literally like one out of the skies today to settle into the horseshoe of the House Military Affairs hearing. Almost surrounded by the elevated panel with the 30 desks behind, the general was like a powerful bigger brother who had learned wisdom on the open plains and who held a vision of what a better tomorrow might afford. For a world like the one that confronts us, he advised (like a good military man) a training program, but the fire-breathing, inflated war-mongering camps that advocate war with Russia now rather than later, he met with thrusts like sickening punctures. He was of the mind that any decent nation could get along with Russia and agreed with former U. S. Ambassador to Moscow, Joseph E. Davies, that "all differences can be composed" and "talk of war with Russia is insanity."

Over in the Senate Office Bldg. the Pearl Harbor investigation broke loose today in a haze of smoke and the flash of cameras,—one perched half way to the deep beams of the ceiling. Two huge flood-lamps for lighting (due to a blown-out fuse) were glaring at the crowd. When Chairman Barkley asked that there be no demonstration, applause or otherwise, and rapped for order in the room, the flood lights went out, the tobacco smoke-screen settled or went up toward the 40 ft. ceiling, the fuse snapped in and the four myriad-spangled chandeliers came on full.

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THIS WEEK

WASHINGTON DIARY, by Samuel W. Irwin.

THE TRUE MEANING OF CHRISTMAS, by Dr. C. Milo Connick of Northfield Schools, Northfield, Mass.

CHRISTMAS BY MENORAH LIGHT, by Maeanna Cheserton-Mangle, of New York.

THE STORY OF THE CHRISTMAS TREES, by Richie Waddell, Akron, Ohio.

PLUS—News from everywhere. All carrying ZIONS HERALD's Greetings for a Merry Christmas!

READERS WRITE

Is Methodism Obsolete?

"The recent issues of ZIONS HERALD are especially good. I was much interested in the article by Professor C. M. McConnell, 'Is Methodism Obsolete?', also the report on the Worcester Training School in Visitation Evangelism by Elwin L. Wilson.

"I fully agree with the point of view expressed by these two men. If all we are going to do in the Crusade for Christ evangelistic campaign is to make the old appeal for personal salvation, then there is not much hope, and from the speeches I have heard this is the only emphasis. Salvation, yes, but for what, is the question we need to ask in these times. Saving our own selfish souls in eternity is about as unchristian as anything could be. We certainly ought to have discovered that hell fire and brimstone are no longer other-worldly considerations. Hiroshima and Nagasaki are at our very doors.

"The question raised by Professor McConnell, 'Is Methodism Obsolete?' can be answered. The answer is yes, if we are concerned only with the traditional evangelistic emphasis. Let us hope that the prophetic note may be sounded. It is the only hope for the kind of response that would justify the claim—a *Crusade* for Christ."

MARK A. DAWBER,
Home Missions Council of North America

Bishop Melle

"One of my outstanding intellectual and spiritual adventures of recent months has been my reading of the article on Bishop Melle by Dr. Frederick Brown Harris. When a writer utters words that have the fire and the ring of the prophets of old, the rest of us are inspired to stand more firmly and to fight better for the eternal principles of right.

"I have also found the letters which have been published in connection with this brilliant and courageous article highly stimulating. As one especially interested in the importance of correct and honest thinking, I feel impelled to add a word in regard to certain phases of the letter of the Rev. Clarence Avey (Nov. 14).

"Mr. Avey holds that Bishop Melle was justified in supporting his government during the war, and states that in so doing he was simply doing what Americans did. If

Avey's language can at all be taken at ce value, he holds that the cause for n tens of thousands of American boys was on the same level as Nazi-ism. I er if he ever read the blatantly pagan Kampf,' or heard of the unspeak- nti-Semitic persecutions, of the Buchen- and other murderous prison camps, f other proved atrocities, the very men- of which sears the heart of man. Ac- ng to his line of reasoning, these are be taken into consideration.

r. Avey invites Dr. Harris and Bishop y to 'get out and help to raise' money he support of Conscientious Objectors. hard to see the logic of his position in nending Bishop Melle for supporting his nment and at the same time showing a predominant sympathy for Americans refused to support theirs.

nother correspondent compliments Mr. for presenting his case 'so clearly and lly.' I do not wish to be unfair to Mr. , but I cannot help feeling that 'logical' singularly inappropriate word to use in ction with such a palpably illogical let- I once taught logic, and I trust that I still able to recognize false reasoning I see it."

Lewis H. Chrisman,
W. Va. Wesleyan College,
Buckhannon, W. Va.

vial !

am glad that you published the clear courageous article by Dr. Harris on p Melle and the fair and friendly article wart Turner; but the reprinting of that rial from the *Southern Methodist Lay-* (Nov. 28th issue) is trivial and un- ny of Zions Herald. The petty disre- in that editorial makes no contribution understanding of Bishop Melle's case. he implication has been made several that Bishop Melle should be tried and sed. As I understand the 'Discipline' 922), the only body of The Methodist ch which could institute any action st Bishop Melle would be the Germany al Conference, by which he was elected ordained."

William R. Locke,
Alliance, Ohio

n Britain Justify It?

ec. 11th's *New York Times* carried this nary sentence on page one, 'RAF planes, eir biggest raid of the Java campaign, d out a mountain village in retaliation e ambush of a relief column.'

have written a protest to the British Em- in Washington and I hope thousands do the same.

robably some one will suggest 'putting s on' the loan to Britain in reference nperialism and continued war against er peoples.

Retaliation!' Shades of Lidice.

an any friend of Britain justify it?

an any one give any good reason why British have any more right in Java than apanese?"

(Rev.) Loyd F. Worley,
Stamford, Conn.

The True Meaning of Christmas

C. MILO CONNICK

The armies of occupation were everywhere in evidence. They thundered up and down the countryside—plowing a bloody furrow as they went. At the slightest provocation they mercilessly hacked their victims. Racked with pain, weak from the loss of blood, the inhabitants almost went mad! They toiled long hours in a desperate effort to eke out a living. Their land had never been able to support them. Now that they had to provide for the needs of their enemy first, it was becoming increasingly difficult to muffle the cries of their hungry children.

Of course there were some people who lived well. They were the Quislings. These vermin had been quick to see that if they but cooperated with the oppressor, they could easily exploit the pitiful condition of their fellow countrymen. This is why they slunk about the narrow village streets—carrying slander and dealing death as they moved!

The picture I have painted for you is not one of recently occupied Norway. Rather, it is of ancient Palestine. The armies of occupation were those of the Roman Empire. The Quislings were the Sadducees and the Herodians. The oppressed were the great bulk of the Jewish people. It was, then, into a world very much like our own that the Christ Child was born.

Dr. Luke, the only Gospel writer to record this momentous event, wrote of it in very simple language: "The angel said, . . . Unto you is born this day in the city of David a Saviour. . . ."

But a Saviour has to save people *from* something. Did the angel mean that the tiny babe lying in the Bethlehem manger would some day save his people from Roman domination? Not at all! Jesus never gave his support to the movement to throw off the Roman yoke. Did the angel mean that this tiny babe would one day save his people from want? No! While Jesus was ever mindful of the plight of the poor, he never promised them a full stomach. "Man," said he, "does not live by bread alone." Then what was it that Jesus came to save man from? He came to save man from the tyranny of false ideas.

I. *In the first place, Jesus came to save man from the false idea that his first duty is to himself.*

The earliest form of religion of which we know consisted of man's effort to please the gods. He had but one reason for wishing to please them—to get what he wanted for himself! As man's religious horizon widened, love of self gave way, in turn, to love of family, love of tribe, and love of nation. It was into a nation-loving society that Jesus was born. His preaching, however, stood out in sharp contrast to the narrow loyalty of the time. He told his disciples that they were the salt of the *earth* and the light of the *world*. "Go ye into *all the world*," said he, "and preach the Gospel!" From that day until this, Christians have professed a world-wide loyalty. They have professed it—but have they lived it? Hardly! Few of us realize that for centuries we have been stalled midway between self-concern and world-concern.

When a man has a birthday, his wife bakes him a cake, puts the correct number of candles on it, and invites his friends to dinner. When a woman has a birthday, she bakes herself a cake, omits the candles (for obvious reasons) and reminds her husband what day it is! In either case, the guest of honor is the one who receives the gifts.

Now let us see how we Christians celebrate the birthday of Christ. For weeks we spend every spare moment in preparation. Like a swarm of locusts we descend upon the stores—and when we leave them the counters are stripped of every good thing. For whom do we spend all of this time, money, and effort? For the one whose birthday it is? Not by a jugful! We spend and spend and spend to provide gifts for our friends and relatives—who already have enough and to spare. It is from these same friends and relatives that we, in turn, receive. What thank have we if we love our friends? Even the publicans and sinners do that!

When the day of Christ's birth comes, we sit down at a table which verily groans beneath the weight of good things to eat. Who shares this meal with us? Again it is our relatives and friends.

Jesus said,

> When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest haply they also bid thee again, and a recompense be made thee. When thou makest a feast, call the poor, the maimed, the lame, the blind. (Lk. 14:12b-13)

Jesus came to save man from the false idea that his first duty is to himself.

II. *In the second place, Jesus came to save man from the false idea that once he has embraced religion, spiritual growth is unnecessary.* There were legions of people in Jesus' day who were quite content with the state of their religious development. They were extremely proud of their spiritual family tree. From the housetops they shouted that Abraham was their father. When Jesus sought to stimulate them to greater spiritual achievement, they recoiled in indignation.

Now this species, my friends, is by no means extinct today! There are multitudes of people who are basking in the glow of their conversion experience. Once upon a time they gained a beach-head on the kingdom of God. Now they think they have it as an everlasting possession.

Not long ago a minister came to a new church. Since it was a city church, he was surprised to find that the people were accustomed to having a weekly prayer meeting of the real old-fashioned type—including testimonials.

The first Wednesday night came. The new minister found at the church a handful of its most faithful members. After the prayers and hymn-singing, one after another arose and told of his conversion experience. Some of the experiences had occurred fifty years ago, some twenty-five, and some as recently as ten.

Now one of the leading laymen was absent that evening, but the group received the inspiration of his testimony anyway. A youngster who had been attending prayer meeting regularly had heard the same testimony so many times that he stood up and gave it—word for word!

The next Sunday morning the following notice appeared in the church bulletin: "Prayer meeting this Wednesday evening. Testimonials will concern only those religious experiences which have taken place during the past week!"

Now here was a minister who recognized that the Christian life is not one of stagnation but of growth.

Would that we were among those who each year dream their God anew and leave their older God behind. I am afraid, however, that we are not. We are much more like the little boy who—after a hard day's play—went to bed. About midnight his mother was awakened by a terrific thud. She hastened to the boy's room—only to discover him picking himself up from the floor. She cried out, "Why, Billy! What happened?"

"I fell out of bed!" Billy replied.

"Well, how did you happen to do that?" his mother asked.

"I don't know," said Billy, "I guess I went to sleep too close to where I got in!"

Now that is what's wrong with us. We have fallen asleep too close to the place where we entered the Christian life. Jesus came to save man from the false idea that once he has become a Christian, he can go to sleep—once he has embraced religion, spiritual growth is unnecessary.

III. *In the third place, Jesus came to save man from the false idea that there can be peace without justice.* In Jesus' day there were many who were convinced that the way to peace lay in conquering their enemies. If the Jews could but subdue their enemies, a new regime would be ushered in. Money that had once flowed out of their country into the hands of their Assyrian, Babylonian, Greek, and Roman conquerors would then flow back into Palestine. Jerusalem would become the political, economic, and religious center of the world. Yea verily! It would be the Jewish century!

But Jesus did not begin his ministry with the cry, "Down with the Romans! Remember the Maccabees!" Like his prophetic predecessors—Amos, Micah, and Isaiah—Jesus assumed that there could be no peace without justice.

Modern men have not grasped this truth. While the war was being fought, our battle cry was, "Let us win the war! Let us win the war! Let us win the war—and peace will be ours!" We succumbed to the false idea that there can be peace without justice. We expected the dove of peace to descend out of heaven, light on our shoulders—and cost us nothing. Some of us, I am afraid, were even busy devising ways and means by which we could charge the dove for parking space!

The hour was late when we abandoned this approach. It was but a few months before the war ended that the representatives of nearly fifty nations of the world met at Dumbarton Oaks to draw up a tentative plan to prevent future wars. The majority of these delegates, however, were without vision. They proposed that a General Assembly and a Security Council be established. In the General Assembly all of the so-called peace-loving nations would be represented. On the Security Council representatives of China, Russia, Great Britain,

(Continued on page 820)

Evangelism for Souls

(Z. H. Dec. 5) "The article by L. R. Templin, 'Is Evangelism for Souls' has much to commend it. It does indeed raise a worthwhile question. But when he belabors The Methodist Church because it raised 25 million dollars before it went into the Evangelism Crusade, thereby, as he says, showing to the world we think of dollars ahead of souls it exhibits that he wrote the article in an awful fit of absentmindedness. For, since he himself was one of the delegates to General Conference, he ought to know why Evangelism was postponed until the Rehabilitation Fund was raised.

"Many of our bishops and national officers wanted Evangelism to come first on the calendar of the Crusade for Christ, but it was the rank and file delegates who voted otherwise. The argument on the floor of General Conference was, that if we first harvested a lot of new members and then put on the campaign for money, we would be accused of a bit of pious strategy; namely, we had corralled new members to get their dollars. Therefore it was argued, 'Let us who now are members of the church, raise this money and raise it fast. Though, even while we are raising the 25 millions we can be emphasizing evangelism and laying the groundwork for a strong campaign. But when we enter the intensive period, it will be without suspicion we want people for their money.'

"After an earnest debate this was *democratically* agreed upon. I am surprised that Brother Templin's memory is so dim.

"The present evangelistic emphasis may certainly be shooting vitamins into the life of the church when it can produce so many trenchant articles. I read with interest the one by Professor McConnell in your pages some weeks ago. I remembered someone's statement on the floor of General Conference that rural New England had more abandoned Methodist churches amidst Protestant people than any other section of the country. This is a field in which Professor McConnell is an authority. If then he had demonstrated in his article he had a better plan than the church has had in the past to re-vitalize such churches, or that the churches in the open country near where he teaches did not need any new emphasis on evangelism to make them healthy and growing, I would have enjoyed his clever sentences much more."

William C. S. Pellowe,
Port Huron, Mich.

Turner's Estimate

"Thanks for printing Ewart Turner's (Z. H. Dec. 5) authentic article on Bishop Melle, with its magnificently Christian estimate of a churchman, who, if he has sinned has suffered enough already for it: 'Here is a man of God, all too human as I am and too human, but humbly seeking the mind of Christ for tasks and responsibilities which call for a power not found in man.' What our world desperately needs at the present moment is not more bitterness, more charges and recriminations, but an all-round repentance for sins, personal and social, and a larger charity for human frailty, others' as well as our own."

(Rev.) Clarence Avey,
Athol, Mass.

Story of Christmas Trees

Richie Waddell

: custom of Christmas trees started in : along the Rhine about 1646. It l up lights in its travels through Ger- and found itself lit up and decorated candles, ornaments and other trinkets nland, where they had their first tree the year 1800. Denmark started using ree at Yuletide ten years later, with en following suit in 1817, and the other h country, Norway, taking up the cus- n 1828. Austria, then part of Austrian- arian empire, had its first Christmas n 1817, when the occasion was a na- celebration with the then popular Prin- Henriette lighting up the first candle a large and admiring audience.

1841 the tree had crossed the English nel, where Queen Victoria's husband d the custom which had long been a ide custom in his native Germany.

e first Christmas tree in America is often ed to a Dutch family living in Wooster, Fred Imgard, a settler in America, lit rst Christmas tree in our new world on Holy Eve of 1847. It was a young spruce cut down from his own garden.

e first Christmas tree displayed in an rican church was in Cleveland, Ohio, in and caused much unfavorable comment g parishioners and town folk. The pas- he Rev. Henry Schwan, was caused so embarrassment by his first church tree he wrote letters to other clergymen ask- their opinions of the custom. To his ement, most of the answers found other rican pastors not knowing about the tmas tree custom.

the young minister, not long here from pe, it was surprising and dismaying . To add further to his chagrin, many rs and church laymen believed that the custom was of pagan origin. Strangely gh, Schwan found in his research that Egyptians had used a palm tree for a ation at their celebration for the end- of the year.

e palm tree sprouted a new branch each h, and hundreds of years before Christ, Egyptians would cut down a tree with e branches on it and give it an honor at their celebrations—each branch of ree to symbolize a month and the tree to the passing of another year.

t the real Christmas tree of Christian and lands became a symbol on the night that a tiny babe was born in a ger in Bethlehem.

e legend stated that the Holy Night our Lord was born the creatures and of the forest were aware and present he momentous occasion. One tiny spruce was all but hidden from view by its neighboring trees. But, according to tory, the stars above took pity on it and ped down a cluster of stars to light up ranches in a blaze of glory. And the in the manger saw the shining tree and ed it with a smile.

from then on the evergreen has become nbol of our Father's everlasting love, and the custom of Christmas trees is a part hristmas celebrations among Christians Christian lands during the Holy Season uletide.

Christmas By Menorah Light

MAEANNA CHESERTON-MANGLE

The house was humming with excitement. John Hurley was trimming the Christmas tree, and his wife Caroline was doing up the last minute packages and bemoaning the fact that *the* package had not arrived. She had ordered it weeks ago and the salesman had vowed it would arrive before Christmas. For years she and John had assembled their own home-made crib, animals and all, piece by piece. This year they thought they would splurge and get a "boughten" one. Here it was Christmas eve and it had not been delivered.

The barking of the dog interrupted Caroline's lamentations. Almost simultaneously, like two kindred puppies, young Peter and Roberta bounded in. Peter was impetuous.

"It came! We met the delivery man up the block in front of Sylvia's house and he said he had a package for both of us, so we brought ours home!"

Robert chimed in, "It's awfully heavy, Mumsey!"

Peter was impatient to see. In what seemed to the children an interminable length of time, the package was opened. They gasped. It was not a crib; instead, a shining silver candelabrum.

"Jinks!" Peter exclaimed, "What a big one!"

Robert was awed. "Oh, it's beautiful, Mother. Where are we going to put it?"

Caroline was as astounded as the children. "Nowhere, my pet. It isn't ours."

"Not ours!" Their voices bespoke their disappointment. It was *so* beautiful.

"No, there is a mistake somewhere. I never ordered this." In the excitement no one had thought to look at the address on the package.

John looked up from the mess of tinsel and popcorn. "That's something! The tree is practically trimmed, and I wanted to put the crib under it before the guests come."

It had become a tradition in the Hurley household that on Christmas eve they invite their neighbors in for an evening of carols and folk tales. Then at midnight John would read the Christmas story and all would exchange gifts. John had visions of using the old crib. Just then the bell rang. The youngsters made a dash for the door. There stood Sylvia and her daddy. Under his arm he was carrying the immense package. It didn't take long for all to see the point. Ben Davidson's hearty laugh rang out. "I guess our children were all too anxious to help the delivery man. We have a package addressed to you and I suppise our . . ."

"Yes," interrupted Caroline, "we probably have yours right here. It's a . . ."

"Menorah" supplied Sylvia enthusiastically.

"Oh no," exclaimed Roberta. "It's a beautiful silver candelabrum."

The children were all for arguing, but Ben explained that they both were right. A Menorah was a seven branch candlestick which some people call a Candelabrum, but the Jews use it in the celebration of the Hanukah. Explanations over, the Hurleys insisted that Sylvia and her parents join their festivities that evening. Mr. Davidson said he'd have to go back for his wife, but Sylvia stayed on.

It was a gay party that gathered around the fireplace that evening and no one was more interested in the proceedings than the Davidsons. They sat silent and impressed as they gazed at the wise men, the shepherds, the animals and the Madonna sitting by her Babe in the manger, while John read the story of the nativity:

"Now it came to pass in those days . . . (quote Luke 2:1/20) . . .

When he put down the Bible, Rebecca Davidson had tears in her eyes, as the rest of the party sang softly "Silent Night, Holy Night." Sylvia moved closer to her mother.

Roberta slipped her hand in Sylvia's arm. "I'm sorry you don't have Christmas in your house." She had thought of her new little Jewish friend as being very poor indeed in missing the holidays.

"But we have Hanukah," parried Sylvia.

"What's Hanukah?" asked Peter, "something to eat?"

"No, silly, it's a celebration."

"Celebration of what?"

"Celebration of the Lights."

Rebecca interrupted, "It's a celebration of the deliverance of the Israelites."

"You mean when Moses led them out of Egypt?" Little Roberta had just

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Zions Herald

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, Editor
NORMAN E. LOCKWOOD, Publishing Agent

Special Contributors

CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
WILLIAM G. CHANTER
HAROLD W. RUOPP
RAYMOND H. HUSE
RALPH W. SOCKMAN
WILLIAM L. STIDGER
WALTER L. NATHAN

Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. $6 for 3 years. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIII BOSTON, DECEMBER 19, 1945 NUMBER 51

Fourth Week in Advent

(Isaiah 52:7-10; Luke 4:16-22)

Isaiah becomes enthusiastic about what happens to souls when the presence of God is felt by the people. This great chapter inspires us because it is full of enthusiastic optimism for the great leadership of God. The *comfort* discussed by the great prophet is in the knowledge that man has a leader whose way brings about justice and right relationships between men.

We cannot look at the conflicting powers of our modern world without longing for strength and right leadership. Men are always looking for leadership—some have followed men like Hitler. Some men have found comfort in following a superimposed religious leadership. But the churchman seeks another comfort: a self-attained comfort that comes from leadership that inspires. This seems to be the sort of leadership that Isaiah longs for and about which he speaks so enthusiastically, *". . . they shall see eye to eye when the Lord shall bring again Zion . . . all the ends of the earth shall see the salvation of our God.*

The New Testament lesson, suggested by "The Book of Worship," tells that amazing story of "Joseph's son" preaching in the synagogue back in Nazareth. He had chosen for the text of that sermon, Isaiah 61:1, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The sermon was shocking, for Jesus let it be known at once that he took the inspiration of the Lord seriously: *"This day is this scripture fulfilled in your ears."*

Any religionist who indicates that he really means what he says is in for an uncomfortable time of it. Jesus faced His hearers with a literal interpretation of Isaiah's great obsession. Religion was to have a mission, or it could not be regarded as worthy. Jesus could have said after every utterance of His, "This is true, because it actually works—see how it works!"

It is good to call out from street corners to our modern world that there *is* great comfort in the inspiration of our Lord; it is the merriest sort of Christmas greeting; it indicates a way that has always been subjected to the scientific test of whether or not it has value. *"Whatsoever we have heard done in Capernaum, do also here in thy country."*

Seventeen to One

The Senate foreign relations committee has voted 17 to 1 for a resolution in favor of opening the gates of Palestine to the free entry of Jews "to the maximum of its agricultural and economic potentiality." This is an intelligent resolution and will, no doubt, be voted on this very week by the Senate. The only member of the foreign relations committee to object to the matter was Chairman Connally, who sided with President Truman in believing that such an action now would greatly embarrass the international conference now appointed to study the Palestine question.

Now let us look at this matter again. The new commission appointed by Messrs. Truman and Attlee is simply a re-hashing of an unchanged situation; its function is to study the very same facts that were presented after the last war by a similar committee. There has been a sort of an unwritten policy in this regard, namely: if the committee reports favorably for Jewish entry into Palestine, the report is shelved for some future action; if the report favors continued domination by Arab oil interests, then it is usually regarded as a profound matter. This must not continue!

Our obligations are clear. Our government and the government of Great Britain made its promises to the Jewish people. We can no longer claim delay for study—the matter has been studied. A chaplain reported last week, upon his return from Germany, that Jewish refugees in camps there were actually being beaten by British soldiers to force them to say that they did not want to go to Palestine, but that they would return to Poland. Army reports in last week's press indicated that Jews were being miserably treated in crowded camps. *This should be embarrassing indeed, Mr. Truman and Mr. Connally!*

Churchmen can no longer remain outside of this

er. It is our responsibility to see to it that Great in and United States are not fooled by the bluf- Arab leaders; we must realize our great embar- ment at allowing people to be persecuted simply use a few Arab leaders, who have always con- d with the Axis powers, stand in the way of ning a perfectly solid and democratic solution to lesperate problem.

merican escapists say, "Let the Jews come here." say,, "We want to go to our land of Zion!" w Arabs who hold the masses of the Arabian le in feudalistic subjection have been able to ence some few leading American churchmen. the vast majority of Christians, once they are in- ed on this matter, will demand that justice shall iven to a people who have suffered long enough horribly enough. Shall it be a continuation of sh-American imperialism, or will we demand ce?

Race Relations Recommendation

Ultimate integration of racial groups into the bership and fellowship" of the total Methodist rch is asked in a recommendation made by the odist Woman's Society of Christian Service in al session at Buck Hill Falls, Pa., and addressed e denomination's General Conference Commis- to Study Race Relations in The Methodist rch, of which Bishop James C. Baker, Los eles, Calif., is chairman. This commission is to rt to the 1948 quadrennial General Conference.

e recommendation was presented as a part of report of the Department of Christian Social Re- ns and Local Church Activities, of which Mrs. s Oldshue, Chicago, is chairman, and recalls ious action taken by the department in 1943, h opposed the jurisdictional organization of the ch, whereby Negro members are largely concen- d in the Central Jurisdiction. The recommenda- adopted says:

ince the Negro is the largest minority group in ation and in our church, his assimilation has su- e importance. The shift in population makes icable and imperative new patterns of church nd administration.

Ve urge that every such occasion be utilized for assimilation of Oriental and Latin Americans, rican Indians and Negroes into non-racial con- ations and conferences.

Ve believe that the future pattern of The Method- hurch should be based on Jesus' teachings of erhood, and we plead for the ultimate integra- of racial groups into the membership and fellow- of our total church.

Vith this goal in view, we urge that wherever possible work should be carried on across racial lines. . . .

"Methodist history furnishes heartening examples of the incorporation of foreign language groups into the fellowship of local churches and annual confer- ences. Our faith encourages us to look toward a simi- lar incorporation of all groups into a Christian fel- lowship, where race does not determine the pattern of participation. Only so can The Methodist Church of the future bear its most effective witness for Christ among the racially diverse populations of our nation and the world."

The statement included a report of action previ- ously taken that stated that "the jurisdictional organ- ization of our church tacitly accepts the principal of segregation. Methodist women have an obligation to stimulate within the church an increasing awareness of the contradiction between our Christian ideals and our plan of organization."

This editor believes that Methodist women may save the church if they continue their splendid pro- gressive action.

Our Loan to Britain

The current debate in London concerning the money that Great Britain is to borrow from the United States, reveals some rather interesting things. In the first place, the mood of the Attlee govern- ment is announced as being anti-imperialistic. We hope this is so. We also hope that the mood is anti- imperialistic in these United States; we also hope that it is so everywhere! Agreements concerning the loan indicate that international trade is to enjoy greater freedom.

But the major question that arises from reading of these international discussions concerning the four and a half billion dollar loan is that of the fate of those nations not involved in this financial deal. What of our so-called international security that was to be negotiated through the Bretton-Woods pro- posal? Are we setting ourselves again to the way of the usual in this matter of international loans? Will we, in 1970, be engaged in another great struggle of nationalistic collection of war debts? How far have we come in this matter of making sound interna- tional friendships in our economic matters?

The apparent universal battle between the "haves" and the "have nots" is not necessarily a must. The cooperative way of building a wrecked world and feeding starving millions has never been adequately tried. Investors of private capital would do well to consider the tangible results from cooperative enter- prise. Indeed, the Christian ethic has never been ade- quately tried in this matter. *It should be tried!*

What's New in the Bible?

W. G. CHANTER

International Uniform Lesson for Dec. 30.

CHRISTIANS BUILDING INTERNATIONAL GOOD-WILL.—Acts 10; Galatians 3:26-28; I John 1:3-4.

I. *Good-will cannot be "built."*

To speak of "building" good-will is like talking of building love. We live in an engineering age, and are in danger of thinking that human beings and their relations with one another can be managed by "setting up" programs of laws and regulations, by economic planning and international organization. To scoff at all this is easy, but, like most bits of facile mockery, it is superficial and foolish. Scientific planning is indispensable if good-will is to become an effective power in the world, and good-will needs expression in action if it is to be strong and intelligent. Nevertheless, we must not allow ourselves to think even for a moment that planning can create good-will, or that planning which is not backed by a somewhat widespread good-will can be successful in producing a satisfactory social order. Think for a moment of the failure of prohibition, a failure due to the lack of the good-will without which a great experiment in national self-control was bound to fail. Think of the way in which the United Nations Organization is already sagging because of the lack of the good-will without which international and interracial suspicion is flourishing in a rank growth which threatens to break up the structure built at San Francisco as the jungle overwhelms a settlement left untenanted by men with their active determination to maintain the clearing they have made.

II. *How is good-will generated?*

Acts 10 tells of the way in which Peter, born and bred a member of a race which held itself aloof from all other peoples as "lesser breeds without the law," was led to see in a group of foreigners, an officer of the army of occupation in Palestine and his household, brothers in a bond stronger and higher than those of race and culture. He had found in Christ a Master Who gave to his life a meaning and direction and richness which made him increasingly aware that external and accidental differences between men were of little significance as compared with their possibilities of spiritual character. He was waking up to the realization that his Master was great and good enough to sweep aside all racial barriers.

The good-will which is so imperatively needed today in a world which is being pulled together by the breath-taking applications of scientific discovery can be generated in the Christian church. But it can be born there only when the church is permeated by the warm realization that the greatest thing in life is fellowship with the Christ Who loves all men, sees in them, simply as men, something worth dying for, and ever liveth to make intercession for them. The roots of good-will are nourished by a rich and simple experience of the love and power of a Master Who makes all men His brothers.

III. *Good-will as a sign of grace.*

The fact is, however, that many times a sincere profession of faith in Christ is not accompanied by evidence of the kind of good-will which the Master Himself manifested. A constantly deepening knowledge of the unsearchable richness of the life of Christ which opens to the disciple an ever widening horizon of good-will is the mark of a truly Christian experience. No more grievous mistake can be made than to think of an individual gospel as something distinct from the social gospel. There is only one gospel, the story of a Christ Who loves all man. The Master calls on His disciples to follow Him as individuals bound to Him by a love which answers to His own. In that love He pledges them to the cause of a Kingdom in which the Father's loving will will be done on earth and all men will be brothers.

EDITOR'S NOTE:—Dr. Chanter's discussion of the Church School Lesson is of vital interest to many readers. We are anxious to know, however, if the vast majority of the ZIONS HERALD FAMILY is using this regular feature. Will you take time to write us about this?

Washington Diary

(Continued from page 810)

Chief Counsel for the Committee is William D. Mitchell, former attorney general under Mr. Hoover. As the hearing opened a Republican member of the Comm., Sen. Ferguson, stated that with the volumes of material still coming in, "This hearing is rather premature at this time." A sort of anti-climax to start with. There were but two witnesses for the opening session, Col. Thieren of Army General Staff and Admiral Englis of Navy Intelligence. The two stood side by side and were sworn amicably together, and the basic setting of the Pearl Harbor story was the same for each,—no naval radar on shore, no outlook from the high places, no Saturday patrols nor Sunday morning, and when the raid was on at Ewa field 33 out of 49 planes were destroyed—Jap planes so low that those boys fought them with their pistols, and in 30 minutes, from 7.55 to 8.25 on that Sunday morning, most of the damage had been done to the great ships of the crowded harbor. The news given out to us that day was gentle like an announcement that some clouds were flecking the Hawaian sky while instead, at that moment our island harbor lay devastated from a terrible tropical Japanese typhoon.

Monday, November 19—The man was born in India, son of devoted Methodist missionaries. His name when he died was David Palmer, and his father's name was [illegible] Palmer. When the boy, having returned from college here, enlisted for World War I and went to France, the heavy training put him under. The doctor came upon a gray-like patch between his shoulders not sensitive to the needle. They gave him another tent alone, for "special care" they said. But one day an officer called to a boy passing, "Don't go near that tent unless you want to get the leprosy." And the Methodist college boy in the tent heard, and only then he knew he was a leper. And 'twas there, to protect his father's name, he thought up his new name of David Palmer. The ship coming back gave him a room full of bunks, the hospital in New York gave him a basement with barred windows, but my friend with whom I lunched today in the Methodist Bldg. found David behind his basement bars and gave him hope.

The Leper Colony at Penikese, Mass. could not take one from another state, and anyhow, the only cottage unused would take five hundred dollars to repair. But my friend, Dr. Wm. M. Danner of the American Mission to Lepers, did not desert his boy. He visited the surgeon general in Boston. He enlisted the aid of the head of the Baptist Missionary Society and he laid the full case on the desk of the Methodist Bishop Edwin H. Hughes. The little group appealed to the Massachusetts Legislature and a special permit took David in to Penikese. Then the cottage and the five hundred dollars. "Bishop Hughes proposed to me then," said Dr. Danner, "that the two of us underwrite the sum, each taking half." And David had a home again. The bishop may have left the story there and he will pardon my adding a sequel that he possibly never learned. When the great Leprosarium at Carville, La., on the Mississippi by Baton Rouge, was made ready for the nation's shut-outs, David Palmer, the son of a Methodist missionary whose name

not Palmer, found entrance there. He red together a group with musical tal- He established and trained a band and stra and bequeathed to the lonely and nameless, to be carried on through the , a ministry of music he called the at Cheer Club." When I spent a morn- at the Leprosarium years ago, I visited lovely chapel, but the story of the mu- did not know until today.

nday, November 26—The Ministerial n, 150 strong, met at Calvary Method- o consider problems of labor. Philip ay, head of the C.I.O., who as a boy ed for 30 cents a day in a coal mine, the speaker.

ristmas by Menorah Light

(Continued from page 813)

ed the story of the wanderings of the ren of Israel, and was anxious to show vhat she knew.

om that point Ben took over. "No, it back in the days of Antiochus the Great. was like Hitler and wanted to have su- e power not only over his own dynasty also over the surrounding peoples. Those le were only a handful, but they wor- ed the living God and refused to bow to the idols of Antiochus. Their God d up Judas Maccabeus and his brothers gave them wonderful power so they delivered out of the hands of the tyrant. chus already had gone into the holy le at Jerusalem, so one of the first things children of Israel did was to purify the uary and kindle the lights in the holy s. At that time they appointed eight of Hanukah in order to give thanks praise to God's great name. So to this we have the Festival of Lights and we one candle each night until the entire rah is bright and burning."

tle Roberta was still upset about her friend Sylvia. "But you don't have nts, the way we have had ever since the wise men gave gifts to the baby Jesus."

es, we do, Roberta," Ben was speaking . "We give gifts by way of thanksgiving aving been redeemed from the hands of chus.

becca broke in: "Ben, I'm thanking for thing else tonight. I'm thankful for the friends we have found. I am so much er tonight than I have been since we to this neighborhood."

feel the same way, Becky. On our Fes- of Lights I wish the Hurleys would ac- this as our gift of thanksgiving." Ben up the Menorah, as Mrs. Davidson put candles, and handed it to Caroline.

e candelabrum!" exclaimed Roberta.

e Menorah," corrected Sylvia.

oline was beaming. "Candelabrum, rah, what-have-you. It will always be t from our neighbors and friends. k you *so* much."

ring this time, John had not been idle. as gathering together the pieces of the One by one he had wrapped them care- and, replacing them in the box, handed Mrs. Davidson. "And our gift to s a reminder of the Christian's most us story—the birth of Jesus, the Jew— our Lord."

Carols in Switzerland at Christmas

(Courtesy, Information Bureau of Switzerland)

Christmas caroling was the custom in many parts of Switzerland until the end of the 19th century. In those days children, as well as grown-ups, used to offer carols before farmhouses. Their songs were usually accompanied by a violinist and clarinetist. A simple gift was their reward.

In a few regions, such as the Grisons and the canton of Argovie, this delightful custom still prevails today. In Grisons villages which have remained true to their ancient traditions, singing, especially at Christmas time, is the people's most natural form of expression. Men's and women's choral societies, also mixed choirs and schools then sing the cherished old carols of the season. Their repertory includes Romansch and German songs of the 18th century and earlier periods. In the Upper and Lower Engadine, as well as in the Albula Valley, the melodies most frequently heard around Christmas and New Year's Eve are Johann Baptist Frizzoni's "Chanzuns Spirituala's." His collection of old Romansch songs, generally known as "Fritschun," contains 148 melodies, among which are many beautiful Christmas and New Year tunes. Quite popular, too, especially with the school children of Bergün and nearby villages, is an old volume of lieder: the "Musikalische Halleluja schöner und geistreicher Gesänge," by Johann Caspar Bachofen of Zurich. This latter collection of songs had its fourth printing in 1743. It was designated as "an encouragement to praise God."

"Star" singing is a custom connected with the feast of the "Three Kings," due on Jan. 6th. This is clearly evident in the Grisons valley of Albula, where in every village singing school children parade already on New Year's Eve with the "Three Kings" and a "Star" bearer. Beautifully decorated old stars which rotate under the clever manipulations of the bearers are a feature of these processions.

Outstanding among Christmas Caroling Customs in the canton of Argovie is the "Singing at the Fountains" by the Sebastiani Brotherhood in the spa of Rheinfelden. It starts at 11 p.m. on Christmas Eve and, according to the Swiss writer Gottlieb Wyss, had its origin in the year 1540 A.D., when a terrible plague, sweeping through many lands, also visited Rheinfelden.

Twelve men, with hearts full of charity and brotherly love for their neighbors, formed at that time a brotherhood in honor of Saint Sebastian, promising to pray to him to safeguard their town from further distress. These Sebastiani Brethren also undertook to nurse those afflicted by the plague and to bury its victims. If one of their own members died, the Brethren acted as pallbearers, and up to the present day, by their own selection, the membership of the brotherhood has been maintained at twelve.

Pestilence in medieval days was ascribed to bad spirits in the water, and when the Sebastiani Brethren make their round of seven fountains on Christmas Eve, they start at the fountain in the so-called "Froschweide" in which district the plague started in the 16th century. After singing for the 7th time near the town church, they join its congregation for Midnight Mass, first placing their quaint mounted lantern, with its lighted candle, before the altar of Saint Sebastian.

For their Christmas Eve singing the twelve Brethren are dressed in dark clothes and black silk top hats. Around their lantern bearer they stand in a circle and three times, as the name of the son of God is mentioned in their song, they devoutly uncover their heads. The song itself dates far back into the Middle Ages and emphasizes again and again the mystery of the virgin birth of Jesus.

PERSONS

The Rev. Miller C. Lovett, student pastor at Lakeshore Park Methodist Church, Lynn, Mass., will leave for Africa early in April, to serve as secretary to Bishop Newell S. Booth. He will return to this country in the fall of 1947. He had served in 1943-44 as president of the New England Conference Methodist Youth Fellowship, and is at present treasurer of the National Conference of Methodist Youth.

The Rev. Dr. G. Ray Jordan, minister of First Methodist Church, Charlotte, N. C., has accepted the chair of preaching at Candler School of Theology at Emory University in Georgia. Well known as an author and preacher, Dr. Jordan's latest book is entitled, "The Supreme Possession."

Mrs. George Davies, wife of a retired member of the New England Southern Conference, is recovering from an operation at the New England Deaconess Hospital. Mr. Davis writes, "How thankful we are that we have such an institution in New England, and that connected with it are men and women so well qualified to help afflicted humanity. This hospital deserves our generous help." The Davies home is in East Candia, N. H., but Mr. Davies is living at present with his son at 182 Fisher Ave., Roxbury, Mass.

John M. Hawthorne, official board member at Copley Methodist Church in Boston, died on Dec. 8th, at the New England Deaconess Hospital. Mr. Hawthorne was railroad representative for the International Correspondence School. He leaves his wife, a son, Bruce C., and a daughter, Jean.

The Rev. Dr. David L. Martin, 71, a practicing physician, and pastor of the First Congregational Church in Squantum, Mass., died at his home in Dorchester, Mass., on Dec. 6th. He had been a minister since 1891 and a physician since 1909. Dr. Martin was a graduate of Boston University School of Theology and School of Medicine, and served as assistant minister at Greenwood Memorial Church in Dorchester before being called to Squantum in 1935. He leaves his widow, Mrs. Jean Johnson Martin.

Boston (RNS)—Archbishop Richard J. Cushing promises a revival of temperance societies throughout the Roman Catholic archdiocese of Boston next year to "counteract prevailing intemperance." He made this clear when he spoke at the 75th anniversary celebration of the founding of St. Alphonse's Total Abstinence Society. "If you just save one man, you sometimes save a whole family," he said. He praised the work of Alcoholics Anonymous and other temperance organizations.

Bishop Lewis O. Hartman announces the appointment of the Rev. Morrill O. Martin to North Easton, Mass., effective December 15, 1945. Mr. Martin, at present a senior in Boston University School of Theology, has been serving the East Blackstone, Mass., and Millville, Mass., charge.

The Rev. John Rosengrant has given up the pastorate of the Oak Bluffs, Mass., and Chilmark, Mass., charge, which he had served since 1943, to accept a position with the Presbyterian Board of Foreign Missions in New York, as director of the travel bureau.

Scenes such as this will be common throughout the country soon when the Victory Clothing Collection for overseas relief gets underway, Jan. 7-31. Backed by such religious leaders as Bishop G. Bromley Oxnam, president of the Federal Council of Churches, and the Rt. Rev. Henry St. George Tucker, presiding bishop of the Protestant

Religious News Service Photo

Episcopal Church, among others, the drive aims to collect 100,000,000 garments, in addition to shoes and bedding. Above photo shows churchwomen packaging clothes to be sent to Europe.

Boston (RNS)—Most Rev. Richard J. Cushing, Roman Catholic Archbishop of Boston, has authorized creation of 20 new parishes, mostly in outlying sections formerly served by mission chapels and curates in charge have been advanced to the rank of parish priest. The action is one of the most important steps taken by the archdiocese to meet rural needs. Formerly served from parent churches, the new parishes will retain the names of the patron saints to whom they were dedicated.

The Rev. R. Emory Beetham, Daytona Beach, Fla., delivered an illustrated lecture on "King Solomon's Mines in the Land of Ophir" to the retired Methodist ministers of Orlando, Fla., on Thursday, Dec. 6th. The meeting was held at the home of the Rev. Willard O. Nuzum and some sixteen ministers and their wives were present. Doctors Beetham and Nuzum are both members of the New England Conference.

The Wellington Community Methodist Church of Medford, Mass., has met with a serious loss in the passing of Miss Martha Mason, on Dec. 4th. Miss Mason was an active member of the church, being representative of the Wellington W.S.C.S. to the Deaconess Aid for a number of years. She was also president of the Harmony Circle.

In the passing of William M. Bailey on Dec. 1st, Morgan Memorial has lost a great friend and a valuable director. For many years, his counsel has been sought in matters not only of building, engineering and allied fields, but also in the area of human relations and policy. His company, the William M. Bailey Company, of Boston, built many of the buildings of Morgan Memorial.

The Rev. Henry H. Heck, a Methodist minister for sixty-one years, died on Dec. 12th at his home in Sea Cliff, L. I., at the age of 89. Born in Albany, N. Y., Mr. Heck was a graduate of Baldwin Wallace College, and obtained a degree from the theological seminary in Berea, Ohio, in 1884. Mr. Heck was a member of the former East German Conference, and had pulpits in Baltimore, Philadelphia, Rochester, N. Y., and Hartford, Conn. From 1905 to 1916 he was superintendent of the East-West district in Brooklyn and Long Island. He also served as pastor of the St. Mark's Place German Methodist Church in Manhattan for several years, and was superintendent of the Bethany Deaconess Hospital in Brooklyn from 1916 to 1923. Mr. Heck is survived by his wife, Mrs. Elizabeth Maurer Heck, and six daughters.

During the 85th anniversary of the Washington Square Church, New York City, tribute was paid to Mr. DeWitt C. Millard, who in his ninety-third year is actively serving the church as its treasurer. He has been a member for nearly fifty years. Bishop Oxnam preached the anniversary sermon on a November Sunday, and Dr. Fred B. Newell gave the address at the anniversary banquet. The Rev. John M. Pearson is the pastor.

Bishop Charles C. Selecman of the Dallas Area was the guest preacher for the CBS Network program, "The Church of the Air," on Sunday, Dec. 9th. Bishop Selecman is president of Southern Methodist University and a well-known author. Music for the broadcast was furnished by the chancel choir of the Church of St. Paul and St. Andrew; the Scripture and prayers were by Dr. Callahan.

President Karl Downs of Samuel Huston College, Austin, Tex., was the annual Quiet Week speaker at Hamline University from November 26-29 inclusive. Besides addressing a daily assembly of students and faculty, he met with many smaller groups, spoke to students in the Hamline-Asbury School of Nursing at Asbury Hospital, Minneapolis and delivered a convocation address at Macalester College, Saint Paul.

Delaware, O.—President H. J. Burgstahler of Ohio Wesleyan university reported to the board of trustees meeting here that $100,000 has already been contributed toward the erection of a Student Memorial Center on the campus. The center will be a five-story building in which social, religious, and extra-curricular life will be centered.

Chaplain's Report Verified

Washington, D. C. (RNS)—Secretary of the Navy James V. Forrestal, in a letter to Rep. Joseph P. O'Hara (R., Minn.), has verified the accuracy of the widely-published report of Chaplain Lawrence L. LaCour, USNR, first Naval chaplain to land in Japan after the surrender, regarding prostitution and sex laxity among Naval personnel in the Yokosuku area of Japan.

Forrestal, who said that an investigation now has been made, declared that he has ordered strict compliance with the long-established and documented Navy policy for the suppression of prostitution.

"This compliance has been secured," he stated flatly. "And all houses of prostitution have now been placed 'out of bounds.'"

Forrestal, in effect, blamed "confusion" surrounding the landings in Japan for the conditions described by Chaplain LaCour.

"What Chaplain LaCour observed was the result, in large part, of group pressures, sudden release of inhibitions long pent up by many months of hazardous sea duty, cessation of hostilities and the general let-down in moral stamina of all personnel, all occurring during the confusion incidental to the occupation of Japan by American forces," Forrestal wrote.

EVENTS

harry Medical College (Nashville,), Methodism's outstanding institution he training of Negro surgeons, physi- and dentists, on two scores has recently national recognition. Its president, Dr. on Clawson, was awarded the Fauchard l, which each year is given to the person has made the most outstanding contri- n to dentistry during the year. The se- n is made by the Pierre Fauchard Acad- Poll Committee from America's 70,000 its or persons closely related to the pro- n. Dr. Clawson received the 1944 medal, led in 1945, for the work he has done g dentists of the Middle East and for atstanding work he is doing at Meharry cal College. Under Dr. Clawson's direc- Meharry School of Dentistry has won ll accreditation of the American Dental iation and has gone forward in improv- nd extending facilities

w York (RNS)—A Council of Protes- Churches has been formed in Poland, ding to a Warsaw dispatch received here e Polish Press Agency. The council is osed of representatives of Methodist, st, Evangelical Reformed and other stant sects, all of whom were recently ed full religious rights by the Polish nment.

e Northeastern Jurisdiction Association ethodist Historical Societies met at the ohn St. Church in New York recently. ding was the Rev. E. C. Hallman of alsburg, Md., with the Rev. R. L. Ship- f Baltimore, secretary. Speakers on the am were President Lester A. Welliver Vestminster Theological Seminary and p Ivan Lee Holt of St. Louis. Bishop s address was on "The Confusion and ation of History," which he illustrated references to and experiences in Latin ica. President Welliver spoke on "The of Church History in Theological Edu- n." Bishop James H. Straughn of Pitts- n also attended the meeting.

is coming spring there will be a confer- held at Ted Hilton's Vacation Hide-A- in Moodus, Connectucut. This confer- will be especially designed to inspire ters and laymen who may have caught ision of evangelism during this present of the Crusade for Christ. Three of rotestant denominations will be repre- l among the speakers: Methodist, Bap- nd the Church of Christ (Disciples).

w York—Churches and related agencies rned with relief for Germany should the food problem to government and ry authorities, and concentrate on pro- g clothing and bedding for the needy ns of that country, it was said here by o G. Bromley Oxnam, president of the al Council of Churches. Bishop Oxnam, f three churchmen who made a two- visit to Germany, told a press confer- that efforts of private groups to con- e food would only complicate the pres- uation.

Commander-in-Chief, United States fleet, Admiral C. W. Nimitz, has offi- commended Captain William W. Edel, enior chaplain U. S. Naval Hospital, Diego, Calif., for meritorious and effi- performance of duty as force chaplain of the South Pacific Area from January 19 to September 27, 1945. Captain Edel is a member of the Baltimore Conference of The Methodist Church.

Religion and Labor Group Backs Strikers

New Haven, Conn. (RNS)—Support for the United Auto Workers in their strike against General Motors was voiced here by the Religion and Labor Foundation in a telegram to Walter P. Reuther, director of the union's GM department.

"Your success in winning improved working conditions and in lifting collective bargaining to a higher level," the Foundation's message said, "will go a long way in overcoming the most dangerous inflationary drive and staving off a depression that would wreck our domestic economy and weaken America's influence for peace among the nations."

The telegram was signed by Thornton W. Merriam and Kermit Eby, co-chairmen, and Willard Uphaus, secretary of the Foundation.

Spanish Protestants Disappointed

Geneva (RNS)—Protestants in Spain are disappointed with results of the new law which appeared to grant greater religious freedom, according to a letter circulated among Spanish Protestants, a copy of which has been received here by the World Council of Churches.

Some Protestant churches are said to have received government approval to open, but the official attitude towards the others is described as unclear. General policy is that only private exercise of worship is authorized for non-Catholics.

Recently, 37 church representatives, including 13 pastors, met in a general assembly of the Protestant churches of Spain at Madrid. This conference, which has not met regularly since 1936, had smaller meetings in 1943 and 1944.

Concede Wesley Was First

The British Information Service credits John Wesley with the establishment of Sunday school classes in Savannah in 1737, 43 years earlier than Robert Raikes, who is generally regarded as the founder of the modern Protestant Sunday school. Another religious worker in England, Hannah Ball, according to the same source, started a Sunday school in England in 1769.

Raikes' undisputed claim to fame comes from having been the first to organize the movement. With schools held in cottages and later in an empty factory, Raikes' movement spread with great rapidity so that it was estimated that in 1786, six years after he began, more than 200,000 children were receiving instruction.

In the New England states, when attempts were made to introduce Sunday schools, many thought it to be a violation of the Sabbath and an infringement on the duties of the home.

The pamphlet in which this information appears is entitled, "Born in Britain: World-Wide Movements and Their Founders." It is distributed by British Information Services, 30 Rockefeller Plaza, New York 20, N. Y.

Crusade News

The Rev. Frederick L. Niles, minister at Corinna, Me., reports that out of fifty-one calls made by his five visitation evangelism teams, twenty-nine first decisions and three transfers were received. At the ingathering service held on Nov. 25th, all of these except one, who was ill, were received into church membership.

* * *

At the First Methodist Church in Hampton, N. H., where the Rev. Richard H. L. Vanaman is pastor, thirty-three persons will be received into membership on Jan. 6th. Mr. Vanaman says, "The most workers that I had any one night was nine, and we went to about seventy homes. Only twenty-two of these were not able or ready to decide at the moment. We were willing, but could not have done it without the Lord's guidance and blessing."

* * *

During the recent Washington Area visitation evangelism training school, held in the First Methodist Church, Baltimore, Md., approximately 600 pastors and laymen teams visited 7,038 persons in four evenings. Results were 2,159 confessions of faith, and 1,469 transfers of letters. About 2,000 attended instruction conferences or participated in evangelistic visitation during the training school. They represented more than 1,000 churches within a radius of 70 miles.

According to Dr. Guy H. Black, Nashville, Tenn., one of the directors of the school, "trends indicate that 20,000 accessions will be won for Christ and the church as a result of the visitation campaign, which extends to every Methodist church in the three conferences of the Washington Area."

* * *

A series of district evangelistic meetings covering the West Virginia and Pittsburgh Conferences have been held recently under the leadership of Bishop James H. Straughn of Pittsburgh, Pa.

The two conference meetings were similar in program, which included addresses by well known leaders on such subjects as "Relationship of Evangelism to Christian Education," "Evangelism and Christian Literature," "Implementing the Crusade for Evangelism" and "Evangelism—a Must for 1946." At the close of the service each day, Bishop Straughn held a consecration service for the ministers around the altar, where they entered into a "Fellowship of Prayer" covenant.

Speaking of the meetings in the West Virginia Conference, of which he is Crusade director, the Rev. Frank L. Shaffer said: "These meetings were all enthusiastic and in every case well attended. The response on the part of the ministers was heartening and glorious to behold. The laymen are anxious and ready to work and the whole church is turning its mind to this one thing we are doing."

* * *

During the Visitation Evangelism Crusade for the Black River-Ontario District, (Northern New York Conference), 1,232 decisions were reported for Christian life and membership in the church by 40 of the 48 pastors of the district. The Year of Evangelism quota for this rural district is 1,438. 18 charges have already exceeded their quotas. 20 pastors have organized Fellowships of Evangelism to continue visitation each month until Easter, 1946.

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The True Meaning of Christmas

(Continued from page 812)

and the United States would sit as permanent members. Only the Security Council would have the power to act in case of an emergency. If a dispute should involve two small nations, all would be well. The Security Council could wield the Big Stick and enforce its own peculiar kind of justice.

But what if a permanent member of the Security Council should become involved in a dispute? Before the council could take action, *all* of its members would have to give their consent. Since no nation would vote against itself, the hands of the Council would be tied. Whether right or wrong, the big nation would always win the argument.

A few months later the Dumbarton Oaks proposals were carefully considered at the San Francisco Conference. After much deliberation and discussion birth was given to the Charter of the United Nations. In many respects the Charter proved superior to the Dumbarton Oaks proposals. It proclaimed faith "in the dignity and value of the human person, in the equal rights of men and women and of nations large and small." It asserted faith in the principle of the "self-determination of peoples." It manifested a desire to eliminate the causes of war. However, the basic assumption of the Dumbarton Oaks proposals—that there can be peace without justice—was not called into question. The permanent members of the Security Council retained their veto power. In effect, they said that every nation was obligated to conform to the dictates of the United Nations—except themselves! Furthermore, the permanent members of the Security Council delegated to themselves the right to block any amendment or revision of the charter that might displease any one of them!

At this very moment there are many who continue to worship the god of force in the vain hope that he can establish lasting peace without recourse to justice. There are those who claim that peace can be bought at the price of large standing armies made possible by peacetime conscription. There are those who say that all we need to do is preserve the atomic bomb "secret" and the lion and lamb will lie down together. These people do greatly err. They make justice—without which there can be no peace—a prisoner of force.

You say, "Now what does this have to do with Christmas?" My friends, the angel chorus of that first Christmas Eve voiced man's fondest hope—"Peace on earth, good will to men." But we shall never realize this hope until we have learned that there can be no peace without justice.

"For unto you is born this day a Saviour. . . ." This is the true meaning of Christmas. Jesus came to save man from the tyranny of false ideas. He came to save man from the false ideas (1) that his first duty is to himself, (2) that once he has embraced religion, he can go to sleep, and (3) that there can be peace without justice.

We had better heed what Jesus said—else we may lose the last best hope of earth!

Getting a Kick out of Life

William L. Stidger

"A TANK OF AIR"

Several years ago in Kansas City I happened to overhear a young man, one of those adolescent young men who has either a contempt for womankind or who feels a sense of inferiority in the presence of the opposite sex, whose chief defense was condemning women and trying to keep them in their place by criticism; and by talking everlastingly about the physical, mental and spiritual superiority of the male animal. That was his stock in trade, but on that particular day he met his match.

"Did you know, Betty, that as great a writer as Rudyard Kipling, once said that a woman is a 'rag and a bone and a hank of hair?'"

Like a flash that young lady came back at him with: "Why yes, I did read that, but here is the answer: 'A man is a jag and a drone and a tank of air.'"

Most males in their facetious moments, or what might fairly be called their weaker moments, in order to cover up their own sense of inferiority in the presence of a woman, are apt to tell with a flourish about how the "little wife actually proposed to me," or to add some such observation as "God made the male physically stronger than woman and then mentally stronger so that he could be the natural leader." The Germans say that a woman is for the kindergarten and kitchen, that their place is not in the realm of thought and leadership.

Our other erstwhile enemy, the Japanese, hold their womenkind down in what really amounts to abject servitude. The Japanese woman waits on the man, polishes his shoes, bows abjectly before him and is to be "seen and not heard" in the presence of the superior male animal. Those of us who have lived in Japan for any length of time have come to be disgusted with that attitude, for we have noticed a certain gentleness of the Japanese woman and a mental superiority which have made us feel that she is infinitely taller in mind and heart than the average male citizen of Japan.

There is no nation on earth where the male treats his woman as inferior where the civilization is at a high level. It is the inferior nations which take this attitude of condescension toward womankind. That is one reason why this nation is a great nation; because we give our womankind an equal place.

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esident Truman's Letter on Protestant Slur

Bishop Lee:

n, of course distressed because the Gen- Commission on Army and Navy Chap- is aggrieved by remarks attributed to ilitary aide, General Harry H. Vaughan, remarks were made in a supposedly e meeting at the Westminster Presby- Church, Alexandria, Va.

highly controversial remarks attributed neral Vaughan—whether authentic or hentic—in nowise represent my views. al Vaughan was speaking in a private ity in his own church, of which he is ing elder and in which he teaches a ay school class. Any views which he have expressed were therefore his own, nine. I completely disassociate myself them.

one regrets more than I that misun- nding and misrepresentation should occurred. May I therefore call to your tion a letter written to the Chief of lains, Brigadier General Luther D. Mil- y General Vaughan's pastor, the Rev. R. Johnson, who heard the remarks in ion and who assured General Miller that ng derogatory had been uttered.

Indeed, I think the conclusion of the Rev. Mr. Johnson's letter is so pertinent that I quote his words:

"I should be proud to know, as a Christian minister, other men in positions comparable with General Vaughan's, who Sunday after Sunday prepare a Sunday school lesson, and teach faithfully a little class of six or seven boys. I should like to know others in comparable positions who would be thoughtful enough, while abroad, to seek out a little souvenir for each member of the cub scout pack in his church and see that it was personally presented.

"General Vaughan is a Christian gentleman who is rendering valuable service to the cause of religion in the position he holds by the manner of his life."

Very sincerely yours,
(signed) HARRY S. TRUMAN

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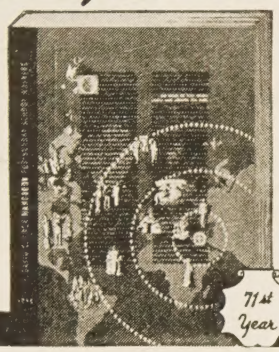

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The Homemaker's Corner

Mrs. Harry A. Burnham

Finding's Keeping

One summer day a little lad took me by the hand and led me to the kitchen of his home, where he pointed to a small calendar hanging on the wall. It wasn't much of a calendar; just a little five-cent one, pasted onto a piece of white paper on which was scrawled a picture of not-much-of-anything, done with colored crayons.

The lad's eyes were shining as he said, "I made it all myself, for mother for Christmas, and she likes it so much she keeps it here where she can see it every day."

My eyes were shining, too, and a bit dim, as the little fellow and I talked about how Christmas could last all the year if we had first found the spirit of it. It was, we decided, like a game of "finding's keeping."

Christmas is a home day, a family day. At the heart of it is a home and a child. It will always be so because at the center of Christmas is the Holy Family.

That is why Christmas is sometimes a sad day for those who have no family, no children. But it seems to me that Christmas this year, above all the Christmases we have ever known, there should be no such people. There are so many children needing a happy home, if for just one day; needing a Christmas present, a good meal, a bit of cheer, that there should be no childless person in the whole world.

A few years ago I sat in the cosy living-room on Lockerbie Street, Indianapolis, where James Whitcomb Riley wrote so many of his poems for and about children. His old housekeeper told me how this man, who could have been very lonely indeed, no family, no children, always gathered around him, at Christmas time, so many children that the old house would hardly hold them. She showed me a picture of him with the children, some of them lame, some deformed, climbing up the back of his chair, sitting on his lap, kneeling on the floor; all of them radiantly happy. It must have been after some such a Christmas that he wrote the poem about another crippled lad which is such a timely message for Christmas 1945:

"God bless us everyone!" prayed Tiny Tim,
Crippled and dwarfed of body, yet so tall
of soul, we tiptoe earth to look on him,
High towering over all.

Bits of Fun

A gentleman who had a great yen for grandfather clocks finally found the one he wanted to buy in a small antique shop. When he asked the owner to send it home to him, he was told that there was no truck to deliver it. Determined to have the clock, willy-nilly, he said, "That's all right, my car is outside, I'll take it. Just help me put it on my back and I'll carry it out myself."

He staggered out the door with it, and just as he was about to reach the car a drunk, weaving his way down the street, crashed into him. The clock, the man and the drunk, fell into a large heap on the sidewalk. When the drunk came up for air, he brushed himself off and very scornfully turned on the man: "Why can't you be like everybody else and wear a wrist watch?"—From *Seventeen.*

Paul: "What did the man at the garage say was wrong with your tires?"

Bill: "Well, for one thing, he said the air was beginning to show through."—From *Hidden Treasure.*

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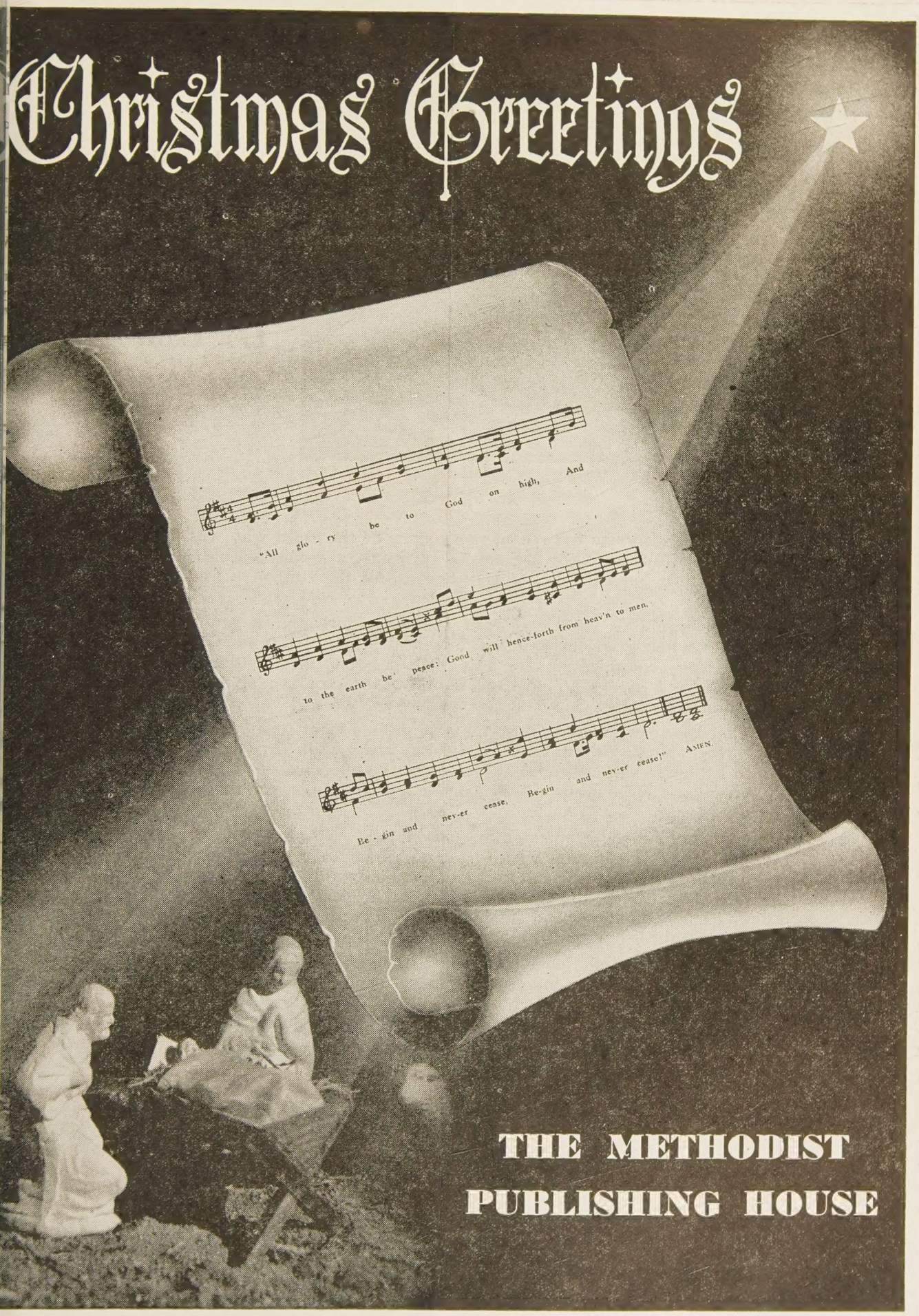
Christmas Greetings
"All glo - ry be to God on high, And
to the earth be peace: Good will hence-forth from heav'n to men,
Be - gin and nev-er cease, Be-gin and nev-er cease!" AMEN.
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Common children's diseases are well cared for in most general hospitals, but when a serious situation arises such as brain tumor; diabetes, with its many complications, or any abnormal condition of the digestive tract, you want those who have specialized in these particular fields. For your child, especially, you want the best.

That is why Deaconess Hospital is so often sought when these conditions are known. Children, as well as adults, are brought from all over the United States to the Deaconess Hospital because local doctors know that physicians and surgeons on the Deaconess staff are experts in these special fields.

Happy childhood predicated on good health. Nothing is more pitiful than a child with afflictions which he can neither understand nor remedy. On the other hand no satisfaction is more wholesome than that of restoring the normal health and life of a child. An entire children's unit in our new building has been subscribed for by one of our prominent Methodist laymen, who realizes how much this will mean in the care of children.

Should this not challenge all Methodists in New England to aid in the greatly needed enlargement of Deaconess Hospital for which a fund of $1,500,000 is now being raised?

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